# UHURU

BLACK COMMUNITY NEWS SERVICE

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*Montreal Riot quad violently charged against black people, while they were enjoying the James Brown Show. At this point as we can see the James Brown show was replaced by the pigs show.*

## OVERREACTION AGAIN BY MONTREAL RIOT POLICE

It has become common knowledge that any time Black People get together the police force is always the uninvited guest. The James Brown Show was no exception to the already long list of Police interference. The scene was set at Place des Nations on August 2nd. by having thirty four (34) riot police lounging out of sight in the dressing - room there. They were spotted by a UHURU reporter who was checking the scene.

Before the show got fully underway, there were a few minor disturbances while the Brothers and Sisters tried to get seats with a good view. As the show progressed, the message of *Blackness* came over strong. "Soul sounds moved the Brothers & Sisters to respond." Those at the front could not sit still and expressionless as the white people were doing. Soul Blackness calls for involvement if it is to fully blossom. The Brothers and Sisters were relating to the rich soul sounds and Brother James was pleased by the response. The whites, incapable of responding were envious. They began shoving.

At this point the beast awoke. They viciously attacked the Brothers and Sisters who, innocently enough, were reacting as their culture demands. The attack was so sudden and uncalled for that one sister, who did not see the animals charging, received a severe blow from a night-stick. From there on, the James Brown show was replaced by the pig show. Both James Brown and the audience were disgusted. It is time that these pigs get morality. If they can't understand that Black People have rights, then maybe its time to give them some lessons.

*Staff Reporter*

## The Black Muslims

*By BRO. ROY STATES*

The anti-white, anti-integration, anti-christian tenets of the Black Muslims have caused concern in many quarters. This movement preachea black supremacy, and black union against the white man. They state that the Christian faith is incompatible with the Black man. For the Black man, Islam is the hope for the future. There are many movements like the Black Muslims. Their theme is always the glorification of black solidarity. The Black Muslims are the most extreme group of the Black Revolution taking place in the United States today.

The Black Muslim movement was founded in 1930 by a man named Wallace D. Ford Mohammud, The Great Mahdi. He stated that this message was for the enlightenment of the so-called Negroes (Muslims do not recognize the word Negro). He stressed the need for all black men to resume their true religion. The movement had its origins in Detroit. Ford had trouble with the authorities. He disappeared in 1934. One of his diciples, Elijah Muhammud, became the leader of the movement.

*cont'd page 8*

## SIR GEORGE & O'BRIEN

As the date approaches for the trial of 42 Black people before a lily white judge and jury and Sir George has reaffirmed its confidence in its racist administration by appointing O'Brien Principal, it is necessary for us in retrospect to examine our position and begin to chart a course of action for the weeks, months and years ahead.

The competence of any administration can be judged by its performance in the efficient, unbiased, impartial handling of day to day and unforeseen problems. It is the duty of any administrative or executive body to equip itself with the necessary machinery and staff qualified to mediate disputes arising within its immediate sphere of influence. The administration of any university in an immediate sense is responsible in theory to its community of staff and students in conjunction with the Board of Governors. But more important in a broader sense the entire university over which the administration presides in an executive capacity should relate in a very meaningful way to the large community upon which it thrives. More specifically the university has to be a primary vehicle of social change. It must address itself to the multiplicity of problems embedded within the values and institutions of the larger community.

What happens, however, is the university, like political parties etc., functioning within a capital and racist society is designed to serve the will of capital. It follows that the tiny but economically powerful group of people that own this capital are in a position to dictate policy to the university. It is the interest of these people that form the establishment together with government to maintain the racist status quo. The Board of Governors, which generally is composed of the upper echelons of the power elite, constitues the connecting link between the white racist establishment and the university. It is imperative that this group of "Governors" appoint and maintain in office racist counterparts that are responsive to their orders and are able to manipulate staff and students to direct the focus of the university away from any genuine efforts to confront the problems facing society. Instead they go about their traditional, colonial role of conditioning young people (bible in hand) under the guise of progress, civilization, democracy and christianity, to serve as puppets of the establishment. It is very true that this type of exploitation has no respect for race, colour or nationality. What, however, that is of particular significance for our people is within the general framework of this exploitation the white man is never dehumanised because the political ideology is closely enmeshed with all tenants of white nationalism. One can therefore understand the level of frustration and defenselessness that will confront any *black man* attending a white educational institution.

At the height of the Sir George crisis (even coming from this racist network we have outlined), the level of *blatant disregard* for the dignity of black students was so glaring that several white groups (including part of the staff of Sir George - the Student Council at McGill and Sir George Williams etc.) condemned the administration for its poor handling of the racism charges laid by six black students against Anderson. White liberals and fascist felt guilty and embarrassed enough to castigate O'Brien in particular for his mal-handlings of the case. Many of O'Brien colleagues described him as being cold, calculating, impersonal and unresponsive to human feelings. One of his more glaring errors was to accept advice from the chairman of the "impartial" hearing committee (Adamson) to lay criminal charges against Bros. Kennedy Frederick and Errol Thomas for allegedly kidnapping O'Brien.

At a meeting held involving black community organisations and the administration of Sir George on May 14 to 21, the latter group admitted that it was their clumsy handling of the case and several mistakes that was directly responsible for the confrontation of Feb. 11th. With all this in mind and 87 innocent students facing 12 criminal charges, while black students (over 400 in Day and evenings) and *black professors* continue

*cont'd P. 3*

EDITORIAL

# ON BLACKNESS

**It is a somewhat frightening thing to find that one of the weapons, and the most important weapon at that, in the Black Revolution has become a fad and is in the process of being commercialised.**

**We are seeing certain surface qualities being made into absolute symbols of blackness. We are allowing the one unifying possibility of Afro-America to be plagiarised, and faked by making blackness a commodity of appearance, Blackness a commodity of any kind. It cannot be an article of trade or commerce.**

**Blackness is being itself. By that I mean blackness is a state of mind in perfect union with a state realistic to one's existence. Blackness is that source of... which is actual and complete as both concept and body in time.**

**Any Afro-American at birth has the potential of logical union with his past, present, and future. He has potential of understanding the wealth of his burried African Motherhood. He has the potential of seeing himself as part of a cultural nation. He has the potential of turning his hands, his mind, and his heart to this nation and to no other. He has the potential of realizing that a weapon can be M-16 or fountain pen.**

**Blackness is the state of these potentialities; the end point of the process of becoming. Blackness is black power and as LeRoi Jones says, "Black power of being Black." We must understand that. Blackness replaces the dying concept of Negroes and we must have a revolutionary consciousness of being to replace it.**

**Blackness must stress black culture to inspire, educate, delight and to give identity purpose and direction of the black man's passage. Blackness must be understood to be part of a revolution. A revolution whose breath is felt around the world, a revolution of the mind. Blackness must be the channel, the strengths, and the beauties of black people to bring all Afro-America spiritually, emotionally, and historically in tune with the power-culture consciousness.**

***reprint (TSU)***

# LETTERS

Brothers and Sisters,
C/O The Editor,
Uhuru.

Dear Sir,

It was with a certain amount of regret and surprise that I read that the last edition of "Uhuru" offers unconditional support to the forthcoming C.C.C. conference in Toronto.

Tell me, how can we give unconditional support to a "black" conference which, according to its Secretary, refuses to discuss the pressing crisis facing 42 black students at Sir George Williams University, who are about to face criminal charges before a white judge and a white jury, charges which have penalties ranging from five years to life imprisonment?

Just look at the dangers involved. After the C.C.C. has reached its "conclusions" and has passed its "watered-down" resolutions as many other organizations have done in the past, then the Secretary of State and the white populace of Canada, can always claim that the views of this committee are representative of those of the blacks of Canada, since even a progressive newspaper like "Uhuru" support it. How can a "black" conference in Canada discuss problems facing black youths in Canada, without taking into account the plight of 42 black youths, several of whom are Afro-Canadians? This obviously shows a lack of respect towards us, as black people living in the "just society".

This Conference on W.I. Affairs, started in 1965, under the chairmanship of Anthony Hill at the University of Montreal, and other subsequent conferences in 1966, with Alvin Johnson and Hugh O'Neill as chairmen, and in 1967, with Franklyn Harvey as chairman. The policy of the conferences of that time, was that each registered person at those conferences were entitled to vote on resolutions.

However, I feel that this present Conference, operating for the first time under "patronage" of the same Federal Government that will not investigate into Sir George, and under the ruling of one organization, one vote, is prepared to do everything in their power to reflect the black man's views, without taking into account, the positions of more progressive elements within the black community.

At a time when Government is providing financial assistance to this black organization, and the R.C.M.P. is on a "house to house" campaign within the black community, investigating the activities of certain black individuals, I think that we need to review very seriously in this newspaper, our blind, unconditional support for this conference.

As a compromise, however, I suggest that we invite representatives from this committee, to meet with representatives of the arrested students to discuss in depth and detail, for the benefit of all black people, not only in Canada, but indeed, the world over, the nature and ramifications of our mutual and reciprocal relationship among black people of divergent political orientation.

***Peace,***
***Edmund Michael.***

from: M.J. St. B. Sylvester, B.A. LL.B.
Barrister & Solicitor
Lucas Street, St. Georges, Grenada, W.I.

To: The students at Sir George Williams University
And to: All students

My Dear Students:

I address this memorandum to you and particularly, to the Grenadian students throughout Canada.

The events of February 1969 at the campus of Sir George Williams University have not gone unnoticed by those of us dedicated to the cause of human dignity and equality. The anguish and personal suffering which many of you and your families experienced should not serve to blind us from the fundamental causes of the problems which we all have, at one time or another, encountered in an alien and hostile society. It would be folly on my part to attempt to enumerate those problems or to dwell on their nature and extent. It is sufficient merely to mention that I too, have encountered those problems in a Canadian context and understand them well.

Racism is not a new problem in the history of mankind; nor for that matter is colonialism and the attitudes fostered by that socio-economic and political organisation. What strikes me as being new and incongrous in this era of racial solidarity and struggle for human dignity is the callous indiffer of certain so-called leaders, to this historic struggle.

I understand that in the midst of your difficulties the Premier of Grenada, Eric Gairy, made a visit to Montreal and there exhibited a total lack of responsibility and ordinary sensivity by his failure to seek you out and to discuss your many problems with you and to render every possible assistance. The donation by the Grenada Government of the sum of $5,000 is a cruel hoax that is best forgotten...

All is not well at home as you may have heard. The rape of your country is being executed at a galloping pace. There is complete lack of popular participation by the people in the little economic development occuring in Grenada. The birthright of your land is being sold at an alarming pace and for little or nothing to the very people who despise and oppress you in your attempt to seek higher education in their country. A small but militant group of us is currently carrying on the struggle here in Grenada to rid the country of the monsterous effects of Gairyism in all its aspects. We are aware of the fact that West Indians, like all exiles, can command respect only if they are respected in their homeland. It is with in mind that I write to express complete solidarity with you in your struggles for justice in Montreal. Whatever the outcome of your forthcoming trial in September, you can rest assured that I shall always be with you in your difficulties and that I stand ready to lend a hand in whatever possible way you may require me to do so. You should also bear in mind that whatever happens, this land is our land, and that a fierce battle is being waged on this front as well; in a way it is a more crucial battle than the battle you now face in an alien and hostile community; it is a battle against the re-enslavement of our peoples by neo-colonialist stooges and puppets such like Gairy who will betray his own people for little or nothing...

And so my dear brothers, I urge upon you to keep foremost in your minds the fact that the difficulties which you now face are only a product of the socio-economic and political malaise affecting our Caribbean communities.

As I write to you in the early hours of the morning, in clear view of the dawn of another day on this fair land of ours, I am filled with anger and remorse; anger at the self inflicted impotence of the so-called political leaders in the face of the rape and neo-colonialism of the West Indies and the consequent betrayal and de-humanisation of the West Indian personality and the attendant racism. I am filled with remorse at the knowledge that the scales of justice in Canadian society are weighted against you and that some of you may well be incarcerated for lengthy periods of time...

It is my hope that these few words will serve to fortify you against the impending difficulties in September.

***M.J. St. B. Sylvester.***


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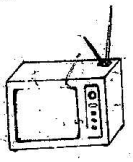

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**PLEASE contact the Editors**

**Wednesday 13th, 1969.**

**Dear UHURU,**

As black Guyanese who have cast their vote in the last elections we feel quite disgusted that the Government up to this time has its representatives (two of whom are in Montreal now) from Cabinet Ministers to High Commissioners of Guyanese people here; the majority of whom have given them their mandate to govern. Are they too busy doing business with those white Canadians who are in the process of exploiting Guyanese and pratising daily racism against black people both here and in Guyana?

(2) The youths who were victims of Sir George Williams University's insult to black people? Many representatives of other Caribbean countries both in Ottawa and from at home have met several times with their students. The "trial" is just around the corner.

We suggest that the Government seriously make an effort to meet its people by sending up a mission or making some other arrangement which will deal with the above-mentioned.

***Indignant Guyanese.***

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# CURRENT EVENTS

## RACIAL DISCRIMINATION IN TRINIDAD

Two black couples accused the Trinidad country club of practising racial discrimination. It has been learnt that a one man commission started a public inquiry into this charge. The complaints were made by Mr. and Mrs. Robert Pious and Dr. and Mrs. Leonard Hanna. According to evidence given many double standards exist at the country club which is owned operated and controlled by white foreigners.

Events like these should not surprise us since we face the same racism wherever we happen to be. It is even worse happening in black territory where these foreign whites control our economy with the aim of aggrandising white superiority.

In the Caribbean, black people are in the majority by a handsome margin, yet our people cannot choose for themselves. A situation like this calls for serious action - Black Power and not independence with white people still in control. If we were really INDEPENDENT there should not be any discrimination against our people.

We should not be naive in thinking that this incident is the first. There are lots of things that do not reach our ears. Moreover, in any situation where there is white control there is bound to be discrimination of some degree.

*by Staff Reporter*

## THE AFRICAN SCENE

**Neocolonialism**

Fourteen "French" governments in Africa gathered this past weekend in Paris in the wake of French devaluation of the Franc.

The fourteen governments, whose economic policy is controlled by the French Treasury had no choice but to follow the "mother" country and devalue "their" currency.

There is no end in sight to this naked oppression of the African masses backed by military power. The African revolution and African Unity so desirable, are constantly being obstructed by the lackeys of imperialism. There is need for exposing neocolonialism so that the level of consciousness may be raised.

**ZAMBIA MOVES**

The last issue of UHURU reported the Zambian referendum on the take over of property owned by foreign capitalist.

On Monday, August 11, 1969, the Zambian government announced that the rich copper mines will be nationalized.

The move taken by the Zambian government is an important expression of the real independence. It comes almost five years after the end of British rule. The Zambian government will also be expected to confiscate the land stolen by the British feudal landlords from the Africans, during the British colonial rule. Absentee ownership of land in Zambia and other parts of Africa is a mockery of social justice and independence. The fact is the land was stolen from the Africans and must be returned now.

**UGANDA Sees the DIRECTION**

President Obote announced that the Uganda Peoples Congress will speed up the revolution.

The President, on his return from Tanzania, said he had come to realize that socialism must be married to Nationalism. He praised the third world progressive forces, who are struggling for the attainment of social justice.

The Ugandan government closed the CIA run African Labour College in Uganda. This move shows that many more African countries are realizing the inherent contradictions of the American "Aid" programme. Some African countries now see that there is something wrong, somehow with America, which cannot cease the oppression of black people in the U.S. but wants to "aid" African countries.

**The Battle Front - BISSAU**

Within the past few months, PAIGC has made many victories against the enemy. The Portuguese forces in the West African territory have suffered heavy losses.

African freedom fighters have liberated 2/3 of Bissau, which the Portuguese have been occupying with the help of her western allies. Brother Amilcar Cabral, the leader of the revolutionary forces recently visited Tanzania to confer with President Mwalimu Julius Nyerere. Tanzania is the headquarters of the African liberation forces.

*by STANLEY CHIWARO*

*cont'd from P. 1*

**to be an integral part of the university, the board of Governors have now officially rewarded O'Brien for his unconditional servitude to his masters by appointing him to the position of principal.**

**O'Brien's appointment ironically marks another step forwar in our struggle, particularly in so far as it further polarises two incompatible positions. It shows us how far the enemy is willing to go to maintain social suppression and clearly forces the enemy to drop his racist mask of western ethics, white justice and liberal - democratic platitudes thus enabling the unconvinced among us to get our minds together and prepare for the inevitable confrontation that seems to be just around the corner.**

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*Bro. Philippe Filsaime leaves court after preliminary hearing on the Flag burning charge, but will return on Sept. 5th, 1969 to make a voluntary statement.*

## TWO IDENTIFIED AS FLAG BURNERS

Brother Phillippe Filsaime, accused of burning the Haitian Flag at the Latin American pavilion at Man and His World, appeared for his preliminary hearing on Monday August 5th. Five witnesses testifed to the bar, three of whom were white. All of them attested that the accused was present during the incident. One of the witnesses, assistant manager of the pavilion of Latin-America testified that the accused was inside the pavilion during the incident, and he also identified two other men from the police files who presumably performed the flag burning ceremony.

The prosecutor asked the Judge that bail for Brother Philippe, which was then $50 (FIFTY) be raised to $3,000 (three thousand), due to the fact that the accused has a "record as a dangerous agitator". The Judge compromised this offer and bail was raised to $200 (two hundred dollars). Defense lawyer Mr. B. Mergler protested on the grounds that the accused had given himself in to the Police when he realized that a warrant was out for his arrest. However, this did not help. Mergler then asked that voluntary statement for September 5th be granted -- which he got.

*by Staff Reporter*

## TWO BLACK BROTHERS ARRESTED

Last weekend a black youth Cheddi Jagan was arrested, in the Metro Station at St. Mathew Street. The brother reported to us that he was thumbing through some books at the bookstand in the Metro Station, when suddenly the white woman attending the books shouted at him to move on. He moved to the telephone booth and again the woman shouted at him. The brother was supposed to meet a friend there, so he remained as he was. The white woman was not satisfied she proceeded to call the police. The pigs (the number of one of the pigs is 2645) came and dashed the brother against the wall searched him roughly and then took him down to the 10th Precinct for no reason. He was detained for about three (3) hours. The excuse given for this treatment was that they thought he was "staking out the bookstand to rob it" - the arrogance of these racist pigs!

Over the weekend it was reported to us that another brother, Harris Bell was arrested last Friday night on Sherbrooke street. Brother Harris was rudely stopped by a drunk honky who asked him for a dime for a cup of coffee. The brother replied that he did not have any money and walked off. The honky called him "nigger" and spat on him. The brother retaliated in the true manner of a proud black man. However police cruising by saw the whole scene and with their typical racist attitude arrested the brother. Brother Harris is to appear in court on 14th August.

*by Staff Reporter*

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## Student Exchange

**(Montreal-St. John)**

Seven members of the "Souls Spirit" participated in an exchange program between St. Johns and Montreal.

The St. John group came to Montreal quite unexpectedly and arrangements were made for the teenagers to stay at various houses in Montreal. Mr. Skinner, the head of the group, heard about the teen group at the Centre and immediately made arrangements for members of the "Souls Spirits" to return to St. John with the St. Johns group.

Accomodations were made for the Montreal teenagers in the same fashion as was done for the St. John's Group. Mrs. Warner went with the Montreal group as a chaperone.

The program was very successful judging from the reports of the teens, who came back very enthusiastic and eager to return to St. John.

The group participated in many outings such as - a bus tour of the city; a visit to Fisher Lake, animal land; mystery land and some other places of interest in St. Johns. There was a lot of partying, including a reception at a local "classy hotel."

It is encouraging to see the start of programs of this nature between black youths.

*By Richard Yearwood*

*Uhuru staff has been given complete access to the Black Citizens Association office for their work in publishing the Black Community newspaper.*

# FEATURE ARTICLES

## JAMES FOREMAN'S MANIFESTO

When James Foreman interrupted a church service to present certain demands on behalf of Black People, the white media gave the World the impression that Foreman's act was just another "example of the arrogance of the so-called wild-eye black militants". As usual no regard was given to the research that he did nor to the Rationale for his demands. We of Uhuru feel that this lack of presenting a true picture of the act was a gross insult to black people the world over and also an insult to the integrity and sincerity of a true black brother. The following is a true picture of what brother James Foreman really had in mind.

To understand fully we must examine the speech titled the "total control as the only solution to the economic problems of black people" delivered at the National Black Economic Development Conference held in Detroit, Michigan on April 25 in which Foreman clearly stated his position and his revolutionary principles. He began by stating that no form of Black Capitalism should be promoted, for Black Capitalists in the U.S.A. would also be participating in the exploiting of other black people in the rest of the world. Moreover, it is in the economic interest of the U.S. that black people become Capitalist which is synonymous with the integration into the mainstream of white America. He stressed again the fact that according to the laws of revolution the most oppressed will make the revolution, hence we must be aware that black people are the vanguard force, moreover "we must assume leadership, total control and we must exercise the humanity which is inherent in us". He meant that Black people in the U.S.A. must seize all means of production from rich people and place these means into the hands of the state "for the welfare of all the people. In other words black people being the vanguard, must seize leadership of "everything that exists" within the United States".

He also made it quite clear that blacks must fight relentlessly against racism, capitalism and imperialism and "must dedicate their lives to building a socialist society within the US where production and distribution are in the hands of revolutionary black people. He pointed out how ridiculous it is to expect a separate black nation to exist in the U.S. while white racists are in control. The revolutionary whites must accept black leadership for it is the only way of ensuring that racism "which is so pervasive in the mentality of whites" is stamped out.

Brother Foreman took these arguments for a revolutionary black control and related it in a practical way to existing conditions. He did this by projecting his beliefs into a Manifesto **"to the white Christian Churches and the Jewish Synagogues in the US and all other racist institutions"**. The most serious part of his Manifesto reads as follows:

"We are therefore demanding of the white Christian Churches and Jewish Synagogues which are part and parcel of the system of capitalism, that they begin to pay reparation to black people in this country. We are demanding $500 million from the Christian White Churches and the Jewish Synagogues. This total comes to **$15.00 per nigger**. This is a low estimate for we maintain there are probably more than 30 million black people in this country. $15.00 a nigger is not a large sum of money, and we know that the churches and synagogues have a tremendous wealth and its membership, white America, has profited and still exploits black people. We are also not unaware that the exploitation of coloured people around the world is aided and abetted by the white christian churches and synagogues. This demand for $500 million is not an idle resolution of empty words....." This $500 million he proposed to be spent in the following way:

(a) $200 million for Southern land to be used for co-operative farms for black people.

(b) $10 million each for four (4) publishing and printing industries. This would provide jobs for blacks and an alternative to the white-dominated printing field.

(c) $10 million each for four (4) TV Networks, to provide alternative to racist propaganda that fills the current TV networks.

(d) $30 million for research centers to provide research on the problems of Black people.

(e) $10 million for the establishment of a training center for the teaching of skills.

(f) $10 million to assist in the organization of Welfare recipients.

(g) $20 million to establish a National Black Strike and Defense Fund for the protection of black workers.

(h) $20 million for the establishment of the International Black Appeal for the establishment of co-operative businesses in the US and in Africa the motherland.

(i) $130 million for a Black University.

It is significant that James Foreman chose the church to attack, for this institution played by no means a small role in the physically and especially mental enslavement of black people throughout the world. It is also important to note the fact that the demands of this manifesto takes into consideration that black people are forced to live within the very structure which they are working to overthrow. The manifesto then tells us how best black people can exist until the revolution comes. This brother is definitely on the right track, so let us not be fooled by white news media.

*Odinga Mbasu*


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SPECIAL

# CARIBBEAN EXILES ASSIST STRUGGLE

Whites like to argue that the fact that more and more Afro-Caribbean people emigrate to Canada each year is an indication of "the decline of racial discrimination" in Canada. Well that's a lot of pigshit. In point of fact, black people leave their homes for Canada not out of any desire to participate in Canadian nation-building, but because they wish to flee from the stifling oppressive conditions existing in the Caribbean. This is one of the average man's methods of defying the imperialists. Many of those Oxford type sociologists like to declare that black people immigrate for the same reasons as whites... to make money. That is not true. Our history over the last few centuries illustrates that we are involved in a constant struggle against the slave-masters to create our strong nations, free and independent. We are accustomed to catching hell. We do not enjoy it but there is no other means by which we can be free. Every black mother who works her fingers to the bone washing clothes for somebody, or every black father who refuses to take his vacation and stays on the job, knows what it is to catch hell. And that is the way it has been in the Caribbean. We have tried to build a free nation but over the last few years the people have been betrayed by a few bandits. Why should Afro-Caribbean people remain to help Williams and Burnham get richer... because that is what their "development plans" are all about. Some people wage their own wars with the system... some deliberately go slow on their jobs... others are constantly "ill"... others become activists while others emigrate. The emigrant imposes exile on himself. This is his way of saying, Hell No to the repugnant yardboys of Richard Milhous Nixon - the king of the pigs.

The immigrant comes to make a new home while the exile changes the scene of the struggle. Caribbean exiles in England have done considerable damage to the British economy by sending money back to relatives still trapped on the plantation. The large outflow of capital from Britain to the islands damaged the pound and helped the Caribbean economy. This is precisely what angered Enoch Powell ex MP. It was not the abundance of blacks as much as the turmoil they caused. To give you an idea of this economic sabotage carried out by the brothers and sisters in Britain, take a look at Jamaica. The amount of postal and money orders going into Jamaica from Britain in 1952 was $315,600... in 1955 it was $1,508,100... and in 1960 it was $5,579,000. To give you an idea of what that meant to Jamaica, in 1960 four expatriate bauxite companies earned a total of $27,500,000 of which the Government received only $3,741,000 in royalties and income tax. Thus the Jamaican exiles in Britain contributed nearly $2 million more than those racist bauxite companies.

This is an admirable way of fighting our racist oppressors and their criminal cohorts, i.e. Shearer etc. However we must bear in mind the fact that there are some together brothers and sisters who have remained on the plantations to defy those bandits. They are concerned with serious work and as a result they are constantly faced with cowardly attacks by agents and functionaries of the bacra. For example the paper in Jamaica ABENG, was setback by a fire which ravaged its printery. Since then the only printery which will print its words charges prohibitively high prices. Abeng needs money. The Black Star of Barbados needs money. In Trinidad the paper MOKO and the community centre in Tunapuna, "the TAPIA HOUSE" both are in dire need of funds.

In the light of all that has been said, a group of Afro-Caribbean exiles decided to try to help the brothers free the plantations. Rather than go around asking for donations it was decided to commence operations by holding all night dances at the Trinidad & Tobago house. The very first one yielded $80; the second was less successful. Nevertheless the idea of spending one normal Saturday night out with knowledge that the proceeds will be used for the revolutionary purpose of freeing the Caribbean of imperialism and its disgusting stooges, has satisfied many. There is usually some Soul-food such as Souse or saltfish and bread... as there is no capitalist's profit motive, ample portions are served. Admission is one dollar. Please come along and bring your friends. Remember that every dollar that remains in Canada helps to make Canada stronger... a strong Canada means an enslaved Caribbean.

by K. BENSON

FEATURE ARTICLES cont'd

# ROLE OF WORLD CAPITALISM IN AFRICAN HISTORY. 15TH TO 19TH CENTURY BY OWURA AFOSTI

African history - the history of African people wherever they may reside now, in the Americas or in continental Africa has been subjected to many distortions. The investigation and analysis of actual socio-economic forces of historical development have yielded to non-essential questions like the origin of the "Negro" and the lives and deeds of colonizers - while its socio-economic and historical development have been treated (by imperial historians who are interested in imperial ambitions in Africa, by colonial administrators who are interested in European systems imposed upon by African societies and by anthropologists who are mainly concerned with isolated "primitive" forms of social organization) in veins, apologetic of imperialism, abusive of Africanity, and prejudicial, not to mention its subsequent distortive nature.

It is important to realise that the historic destinies of peoples are not determined by the anthropological group which they belong to, but by their economic existence which is determined by their productive forces. Thus any forces which affect the productive forces must necessarily affect the destiny of a people. It is in this light that world capitalism has affected the historic destiny of people of African origin.

In the period just prior to European intrusion into Africa, a number of empires were in existence - Songhai, Bornu, Yoruba, Mande, Zulu, Monomotapa, Buganda, Ashanti, Wahuma, Basuto, Nyamwezi to mention a few, as well as flourishing city states like Kilwa, Mombasa, Malindi and Sofala.

The description of these empires and city states will not be attempted here; suffice it to quote Ibn Battuta whose travels had taken him as far as China and after touring Mali in 1352-53 wrote that Africans are "seldom unjust, and have a greater horror of injustice than other people -- There is complete security in their country. Neither traveller nor inhabitant in it has anything to fear from robbers or men of violence -- (and that) caravans come to Timbuktu from all points of the horizon."

Now, since there is abundant evidence of internal stability and prosperity, the decline and fall of these empires and city-states must be due to external factors. It is by no accident that the birth of world capitalism co-incided with the stultification of the socio-economic development of the African.

The first European ship to navigate the north-western coast of Africa captured Africans who were sold on arrival in Portugal as slaves. This raid, later misnamed trade, was to characterize Afro-European relations for the 15th to 18th century period. It consisted of three phases (1) individual piracy in which individual adventurers, navigators and robbers partook in raids with or without any type of support from their Governments, (2) monopolistic slave "trading" companies: when slave raiding achieved a semi-official character and where raids were organised on militaristic basis, and (3) the phase in which European governments declared Africa a free trade area, inviting more companies to indulge in slave raiding.

These three phases constitute the ages of primitive accumulation of capital on one side and of slavery on the other. For African people, the raid brought to some - extermination, to others forced exile, to others loss of relatives and to the rest the destruction of their economies, the retardation of the development of their productive forces. For the European plunderers, they succeeded in taking possession of almost the entire west, south and south east coast of Africa. The interior was yet to be penetrated, "discovered", "explored" and subjected to capital by a rising new class - the industrial bourgeoisie.

With the consolidation of industrial capitalism, colonial policies began to change - in that colonial powers now sought to exploit Africans on the spot for the exploitation of the products and raw materials most needed by industrial capital. The continuance of slave raiding rendered this task impossible and what is more, plantation owners found it cheaper to "breed" slaves than to buy them. The stage was set for the stoppage of the forced exile of Africans.

European invasion concentrated in two regions (1) in Southern Africa where the Boers and the British seized large territories to establish colonies and (2) Eastern Sudan where Britain began to change into a dependent territory of her own. It should be noted that the old system of colonial plundering had yielded to exploitation and no substantial change in the development of the colonial economy had been effected.

Colonial expansion was however not an easy thing. It gave rise to fierce rivalry between colonial powers, all the more complicated by the stubborn resistance of African people. With the transition to the imperialist level the struggle which formerly involved only individual adventurers or their companies, became one among monopolistic organisations of finance capital represented by governments of the imperialist powers. European governments now became active organizers for a systematic struggle for the seizure and possession of as much territory as possible in order to set up colonial empires.

The goal was to secure control over land which might in future become sources of raw materials and places of profitable capital investment. Thus we find that the scramble for Africa changed into the parcelling out of Africa among the strangest and most powerful of them - Britain, France, Germany and where conflicting interests could not be resolved the lesser imperial powers were able to retain their colonies. Thus Africa came to be carved up.

It may be seen that European capitalist contact with Africa took these forms (1) In the slave raiding period European usurpers brought African people, extermination, loss of their coastal territories, slavery, stultification of their socio-economic development etc. (2) In the period of intensified colonial activity of commercial and industrial activity, every military victory of the colonizers meant the inception of some form of permanent interference. "Peace treaties" involved such obligations for the vanquished kingdoms as brought about definite changes in their internal economic and social life. The entire subjugation of Africa was however not yet complete. (3) The age of imperialism which brought about the complete conquest and enslavment of African people and countries. In this era the "peace-treaties" imposed special obligations on the vanquished African people and subjected them to the economic and political power of foreign capital. These conquests ended in the complete enslavement of African countries which enslavement was accomplished by the institution of an imperialist colonial system - the result of world capitalism.

*By OWURA AFOSTI*

# SOCIAL CORNER

*Black "youths" pause for a snack at their picnic held at St. Helen's Island on August 2nd.*

## PICNIC HELD AT ST. HELEN'S ISLAND

On Saturday, August 2nd, a children's picnic (ages 5-10) was held at St. Helen's Island.

The idea was conceived by a few sisters connected with the Thursday night rally, and together with several parents and other volunteers, it was organized.

A bus was chartered, leaving U.N.I.A. hall at 10.30 a.m. and returning at 4.00 p.m. Parents were welcome as long as they provided their own lunch and transportation. The volunteers contributed personally to cover the expenses of lunch, fruits and drinks and the Rally covered the cost of chartering the bus. It was a very successful day, as the children, 35 in all, were free to play games, sing, run races and hike in the wide open spaces of the park. All these activities were done under supervision. Small prizes were given to winners in the various races and the children seemed to have enjoyed the day, one or two even enquired if another picnic would be held the following week. We the volunteers were also pleased as the children behaved very well and it was very satisfying to us as adults and parents to have participated in such an endeavour.

We have already started plans for another picnic to take place before the end of the school holidays. We are hoping for at least fifty children, and we hope that interested parents will take the opportunity offered their children, of spending an organized day with other black children.

*Sister Marie.*


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## BROTHER JAMES BROWN AT PLACE DES NATIONS

On Saturday August 2nd, brother James Brown, King of Soul, the dynamic himself, entertained a very large audience at Place des Nations. The presence of this famous brother boosted the attendance at Man and his World to an unusually high number, surpassing all figures since the opening of this year's exhibition.

The show started with the band blasting out black music, and the black people appreciated every aspect of this. While waiting on the number one artist to appear, the suspense was so great for the whites, that they were actually fainting by the dozens. The casualty increased after James Brown came on.

His entry had a dynamic impact on the black people, while the white people were completely awe-stricken. Along with James, were four beautiful, elegant black sisters, whose unique style of dancing, contributed greatly to the splendid performance.

From the very first number, James Brown had a message of blackness to get across to the black people. He started with the true soul number, "I don't want nobody to give me nothin; open up the door, I'll get it myself." The black people sure got the message and were automatically drawn to the front of the stage where they found it impossible to sit quiet.

Throughout the show, James Brown made it very glaring that he was definitely identifying with his black brothers and sisters in the crowd.

Unfortunately, just at the time when the show was reaching its peak of greatness, the riot squad was called in. They lined the front of the stage, and the show had to be discontinued.

*By Staff Reporter*

## SLY AND THE FAMILY STONE - A DISAPPOINTMENT

Sly and the Family Stone appeared at Place des Nations on Wednesday, August 6th, but to most of the black audience, Sly was a disappointment. The show began at 11 p.m., two hours behind schedule, but the crowd was kept alive by the most recents hits of James Brown. When Sly did appear, he was received with much enthusiasm, but the lyrics, and psychedelic nature of some of his songs turned off many people. As a result there was no feed back from a great section of the audience. His popular songs like "Everyday people" and "Sing a Simple Song" were not very well received. His last tune, "Higher" was too way out. In this tune, he called for the "peace" sign to conclude the show and received some response from the white audience, but the black brothers and sisters produced the "fist" instead.

The evening was not a complete fiasco, for our black brothers on the lead and base guitars gave a complete display of "pure" soul music and stood away from the psychedelic and hippie garbage that Sly and his two white players were putting down.

*By Staff Reporter.*


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## OUR HERITAGE

Culture and Environment are inseparable. Culture is an adjustment to a particular geographical area as well as a transcending of it. History is a sketchy record of the high points of a culture. If culture can be considered as pattern of lines, history is merely the intersection of the lines - the lacunae are not mentioned. Before we can understand the history of the Motherland and her territories abroad, we must understand the interaction between our forefathers in Africa and the land. From that interaction, came the ways of thinking that still influence us, and caused the social actions that we recognize as African history. So before we continue to look at the action, let's take a brief look at the scene.

Africa including Madagascar (but not yet the Middle East and Europe), comprises eleven and one-half million square miles (11.5 million sq. mls.) By comparison, Canada is three and eight-tenths (3.85) million square miles, and the U.S.A. (including Hawaii, Alaska and Puerto Rico) less than 2 millions. Thus, Africa is at least twice the size of N. America and something like three or four times the size of Europe west of the Urals.

In terms of the population of this great continent, there are presently 300 million, despite the massive outflow due to slavery from about 1475 to about 1890. By comparison North America comprises some 230 millions and Europe roughly the same number. (The U.S.S.R. should perhaps be divided into East and West of the Ural mountains, so I will not consider it here). Thus, there are really only two countries more populated than Africa - India and China - and they are both non-white. (Besides in the last two or three thousand years there has been much intermingling of blood anyway.) Again, there are the populations of Africa's overseas territories...

But figures can be dry. Let us take a look at one of its Empires -- the Songhai Empire (c. 1375-1600). This Empire stretched from the Atlantic Ocean to Lake Chad, a distance of approximately 2100 miles. Its breadth varied from 500 to 1000 miles, from the Sahara in the North to the "tree-line" of West Africa in the South. There were millions of citizens, the University of Timbuctu, an army of 100,000 men, and an administrative "army" of more. At its height - when Mansa Musa went to visit Mecca, it was second in size only to the Mongol Empire.

While the Songhai Empire was flourishing, there were five other "Black" Empires going - the Benin, the Yoruba city stages, the Kongo, the Kilwa and the Zimbabwe. All of these later governed large areas and had millions of subjects. Besides these, and also existing simultaneously was the Muslim Empire which had conquered the entire Mediterranean (including Spain) and large parts of the Sahara. (I make the distinction for the sake of "racial purists")

So much for size - the physical diversity is just as staggering. Everyone knows about the millions of square acres of the tropical-forested Congo and the Sahara Desert. Besides these regions, there are the Atlas Mountains of the N. E. (across the channel from Spain), the mountains of the Sudan and the Southern Sahara; those of Ethiopia and the Rift Valley and finally the Drakensberg Mountains in occupied South Africa. Some of these mountains (e.g. the Ruwenzori Range) are covered with ice the whole year around.

Besides the mountains there are the great rivers which are hundreds of miles long, many-tributaried, and often ending in massive waterfalls. e.g. the Congo, the Zambesi, the Niger, the Nile, and the Orange Rivers. There are also great lakes - Victoria, Tanganyika, Chad, Malawi.

Then there are the almost limitless savannahs. These, while large, are similar in many ways to the Kalahari Desert of the South. For six months of the year they are burnt by the sun. For the other six the showers leach out all minerals and plant foods. Thus cattle-raising only took place on the Eastern and Southern sides of the continent where there are upland grasslands. Other reasons are the locusts that destroy crops, the tsetse fly which carries sleeping sickness to man and beast, and the anopheles mosquito that carries the child-killing malaria. Finally there is the humidity allowing the flourishing fungus and bacteria (while coupled with termites) destroy all records.

Despite all these barriers to communications, agriculture, and settlement with its attendant knowledge, art etc., despite the many wars for survival, slavery and the lethal environment, our forefathers were to produce a lasting philosophy of life and religion that was to tame the environment, build and maintain vast empires, and to reach a level of civilization and social intercommunication such as the white world of the time (and to some extent even now) had not even dreamt of.

It is not surprising, then, that, as C.L.R. James said, that the "slave" brought to the "New World" was the most superior being then available in the world. He was the cream of something like seven thousand years of real civilization, a being who had survived and tamed the mightiest and most dangerous continent in the world.

*By DAVID COX*

*West African Okanga dancers prepare for the Biafra Association summer show and dance to be held on Saturday August 16th at 8.00 p.m., at Universite de Montreal's social centre, Blvd. Edouard Montpetit.*
*Admission is free. Inexhaustible bar, unique entertainment. Don't miss this.*

**THE GUYANA ASSOCIATION**

**invites the Black Community to a**

**SOUL PICNIC to**
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**Leaving from the Union United Church, 3007 De Lisle St.**
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## CRISIS AT N.C.C.

**For the fifth year, the Negro Community Centre has proudly brought Experiment in International Living to our Community Day Camp. Our children have again been subjected to imported whites from the U.S. who came to educate the 'poor, disadvantaged blacks."**

**The month of July saw our children used as guinea pigs to enable these experimenters to return home smug in their knowledge of the blacks in 'Little Burgundy'.**

**The children realized that they were being used and this in itself caused friction between them and the counsellors; along with the fact that the counsellors tried to impose their white middle class values and ideas on children who aren't willing, and rightly so, to accept them.**

**The Day Camp's closing program was held on Tuesday July 29, in the Centre. Though the program was not well organized, the children tried their utmost to make their show a success, and entertain their parents and friends.**

**Must we allow our children to endure another summer with these white liberals who cannot relate to black ways nor our black children?**

***by Julie Samuels***

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**THE CARIBBEAN EXILES**

**invites the Black Community to a FAMILY PARTY in support of "ABENG" at 'T & T House 3545 Park Ave. on Sunday 17th of August.**

**Time: 8 pm. to**
**Entrance Donation: $1.00**
**Pudding Souse Drinks**

## DEAR SISTER

Dear Sister:

My problem is your Column! With all this talk of Black Awareness, Black Independance and so on, I consider your column to be a gross contradiction. The white people's press prints these sickly columns to satisfy the minds of that portion of their readers who like to wallow in the miserable melodrama which this portion of their paper provides. I don't believe we have this calibre of readers and if we do, then I suggest you cure them of this disease and print something else that is not just a copy of something very white.

***Annoyed***

Dear Annoyed:

Believe it or not I appreciate this type of criticism. I had previously questioned the validity of this column - I wondered if it was not just another white thing slightly sun tanned. After much deliberation I realized that it is necessary.

The structure of the column is perhaps white, however the questions asked and replied to are not of the same calibre as the "lovesick problems" of the white people's press. Black people could not address themselves to such drivel! They have too many problems confronting them. These serious dilemnas often deal with Black people from different parts of the world identifying with each other, young people trying to establish a new Black moral code of conduct; Black men & women relating to each other in Blackness etc. etc. etc. These are the questions that our people consider important and therefore find it necessary to address themselves to.

Our newspapers is a good place to answer them as many of our queries are the same. We all have similiar social doubts, some of these topics are brought up at rallies and different family meetings, but of course all can't be discussed and some people prefer to write than take an active part in open discussion. Therefore this column fills that gap. (I think!)

Unfortunately many of our problems have to be solved by using some of "Charles White's tactics. As a result of centuries of brain washing, a way of life that we have half heartedly adopted and present lack of other methods. We'll push on in browness", if not in total Blackness. Perhaps soon we'll progress to the level where we could relay messages to each other by drum beats and mental vibrations.

Dear Sister:

Do you really believe that "all Negroes are potential Black People?

***Skeptical Sister***

Dear S.S.

I don't believe that, not right now anyway. Maybe later as we continue to get ourselves together and material things become less important and white power declines. I think that some Negroes are Potential sell outs. Some are future traitors and others will be Toms for ever more.

# SPORTS SECTION

**MONTREAL CRICKET**

In the semi-finals for the A and B division knock out competition Verdun, Adastrians and St. Vincent Mets were all the way winners over Crusaders A), West Indian I(A), and West Indians, II(B). At a game played at Verdun, the home team made 297 runs (Cecil Marshall again top scoring with a brilliant 64). Crusaders responded with 129 runs all out, with Tang Jemel taking 6 for 24 in 11 overs. Other scorers were Neville Holder 32 (Crusaders) and Keith Barrette 35, Buokane 37, Peter Frederick 43 and Leroy Shillingford 31 all for Verdun. In the other A division game Harold Hart (6 for 46) was too much for West Indians as he led his Adastrians to an easy upset 36 run win over West Indians. Scorers in the game were Adastrian 179 and West Indians 133. Chase 54 again batted beautifully for Adastrians. In the B division it was St. Vincent Mets again scoring a humiliating 160 run win over West Indians with Mervin Weeks capturing 8 wickets for 27 runs The Mets made 227 runs (Brown 66, Sandy 37, Jackson 35) to West Indians 65.

On Labour Day weekend the cup finals will be played at Lower Canada College between Adastrians and Verdun in the A division and St. Vincent Mets - Crusaders in the B division.

This weekend the Eastern Canada team championship will be decided when Verdun meets Victoria Park from Toronto. The game which will be played at Douglas Hospital grounds (108 Bus to end of line) begins on Saturday (16th Aug.) at 11:30 AM and continues on Sunday. You are all welcomed to attend this championship game.

**NETBALL**

The St. Vincent association would like to thank UHURU for their coverage of netball so far this summer. The cooperation received has been tremendous. A minimum of 20 sisters have been present every Sunday afternoon at 4.00 pm at Lower Canada College on Royal and Monkland Avenue. It is hoped that a team will be brought from New York or Toronto on Labour Day weekend for a couple of games. Viola Daniels 279-3733 and Marle Daisly 733-7053 should be contacted for more detailed information.

**SOCCER**

The Montreal Jets has continued to improve as the season grows older. The team will travel to Quebec City on Sunday 24th August to play an elimination sudden death for the Challenge Cup. It is hoped that a chartered bus will be arranged to enable their fans to come along.

Caribbees remain 4 points out of 1st place with 4 games left to play in the regular schedule. We are planning to hold a festival game between the Montreal Jets and Caribbees on Sunday August 31st at Fletcher's field. This game will be followed by a party at Trinidad and Tobago House.

**FOOTBALL**

The N.D.G. Maple Leafs will begin their season on August 22nd at Verdun Stadium at 8:00 pm against the Ottawa Sooners. Price $1.00. The Sooners opened the season last weekend in Ottawa with a humiliating win over Vanier 119--0. Bros. Limbert Merryman, Kelly Bereton, Ray Esté, Patrick Thornhill, Barry Charlaisbois, Billy Carter and Edison Thipps are expected to make the team for the opening game.

*by Sports Reporter*

# RESPECTABLE FACES STUDENTS TWELVE CHARGES

**HOW LONG SHALL WE BE FOOLED?**

Brothers and sisters, the (administration) of Sir George Williams University is busy making the necessary preparations for the beginning of another school year. Black students from the West Indies and Canada are anxiously looking forward to returning to school in september. Business goes on as usual –Registration, Dean of **this,** and Dean of **that.** Not to mention **foreigns student advisor.** Above all, newly appointed Principal O'Brien is getting ready **to work his show.** He is waiting with eager enthusiasm to direct and control the institution, which will be responsible for building the minds of our black brothers and sisters. These are the future men and women who we hope will return to the black community and work towards the betterment of the black race. **In view of all this, are we going to ever forget who Dean O'Brien is? and that Professor Perry Anderson is on the staff of Sir George Williams University?**

Most important though, is that while all this tom-foolery continues to go on, and that the **(very reliable)** and above all **(just Administration)** takes pride in fooling the public, and makes every effort to keep black people in the dark, eighty eight innocent students are curiously and nervously awaiting the beginning of court trials on September 2nd, 1969. These students are facing twelve criminal charges, the penalty for which ranges from **life** to **five** years imprisonment. The administration has laid these charges against the students, because they were making an effort to expose the racial discrimination that is practiced at Sir George Williams University.

Let us deliberate for a while on the administration of Sir George Williams University. These are men who have always been looked up to as being of high esteem. These are the men after whom the majority of students pattern their lives. Yet these are the same men who casually sit back, and see eighty eight diligent students go up to trial before a criminal court. How will these men and their influential companions ever be able to look students in the eye. **And particularly how would they ever be able to face a black student like a man, and expect this student to respect them.**

We live in a society, where racism takes priority over everything else. Nevertheless, the white power structure tries to convince the black man that **education** is the answer. Since black people have always been ambitious and since we are only too willing to make our contribution to humanity, we undergo every possible stress and financial strain to obtain the level of education that is prescribed for us by the white society.

It is this same all important University education that black students were pursuing at Sir George Williams, when they were so inhumanely treated and made to feel inferior by the same white man who tells them that education is the answer.

**Who can we turn to.**

In April of 1968, six black students complained to the administration of Sir George Williams University, that Professor Perry Anderson was practicing racial discrimination against black students. Subject to the Administrations request the students presented substantial evidence to show that **Professor Anderson had double standards in his relationship with the students. That Professor Anderson made many racist and insulting remarks at black students. Above all he goes out of his way to make black students feel inferior, while he does everything possible to facilitate the white students.** Dean Madras listened carefully and his only answer was "After all a man has a right to his own prejudices", and he knows that there are worse men than Professor Anderson on the university staff.

Subsequent to these meetings, it became imperative that the Principal of the University be informed about the situation that existed. From here on, it became evident, that when people like Dean O'Brien, Frank Chalk, Norman Klyne, Prof. Genovese and Taylor Buckner, decided to use the issue for their own personal achievement, then Dean Madras was right in hinting that there were more dangerous men around than Professor Anderson. When the Black students peacefully approached the Administration over a year ago, no one ever accomodated the idea of staging a sit-in on the University property. All that was asked by the students was that the administration attend to the charge of racism, in the same way as they would any other student grievances. We were naive to think that the administration regarded us as being in the same category as the white students.

While black students were busily occupied in fulfilling the wishes of the administration in trying to set up a Committee to investigate the charge of racism, the Administration under the leadership of Dean O'Brien, with the direction of the gang of racist from the history department, were busily engaged in deciding what repressive measures should be taken against the students. Secret security meeting were held in hotels suites, to decide on the degree of security that should be set-up, since they were not prepared to listen to the evidence of the black students. Then on top of all this underhand, low dirty behaviour, these same men in an effort to fool the public, pretended that they were so interested in settling the issue. This is why they went ahead and nominated their own committee, conducted a kangaroo hearing, and to top it all, went on the television and made such erroneous statements as there was no evidence to substantiate the charge of racism therefore they had to exonerate Anderson.

**Who is really violent.**

During the month preceding February 11th, the dignity and manhood of black students at Sir George Williams University, was belittled in every way possible. I fully understand now, why one of the staff members remarked, that the University is fortunate that it was black students who had this grievance because no other ethnic group would tolerate what these students tolerated. This is one example of the out-right disrespect of human dignity. On December 5th, the students were told that Professor Anderson was relieved of his teaching duties until the charge was cleared up. On January 22nd it was brought to the attention of the black students that Dean O'Brien had written a letter to inform Professor Anderson of his freedom to return to his lectures, but at the same time, warning him against the **risk of violence.** Seven students went to Dean O'Brien's office to inquire about this letter. **He denied having written any letter to Professor Anderson.** After the students informed him that the letter was read out in class, and signed by him, he admitted that he did send a letter to Anderson, but there was no mention of violence in that letter. The Dean of students advised Dean O'Brien to produce a copy of the letter, which when read proved that the Dean had lied to the students. As a result of this, two students are now facing charges of **kidnapping and extortion which carries a penalty of life to fourteen years imprisonment.**

*Cont. p. 8*

**Soccer Excursion to Quebec City**

**Montreal Jets Vs. Eagles Soccer club**

**on August 24th, 1969**
**Bus leaves at 9.00 a.m. sharp**
**Price: $5.00 return**

**For information about tickets call:**
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The heart of the controversy centers around two of the Black Muslims basic doctrines. First, they insist that the Black Man, must separate himself from the White race. Secondly, they believe that it is the manifest destiny of the Black Man to inherit the earth.

These doctrines are contrary to the tenets of Moslem teaching, but certain groups within the Moslem Faith are similar in purpose and design, to the Black Muslim. The late Malcolm X, the stirring right-hand aid of Elijah Mohammed visited the Moslem countries, and was well received. He travelled to Mecca. Later Elijah Mohammed visited the same countries and was also well received by the leaders. These visits confirm the recognition of the Black Muslims and the matter was closed as far as their leaders are concerned, since those who are not orthodox cannot go to Mecca.

Perhaps the nearest parallel to the Black Muslims movement was the Garvey movement of the post World War ERA. The social conditions which made Garveyism possible were similar to those of the present time. We have had "Little Rock" "Birmingham", though there has been no wholesale murder of Black such as occurred during the famous "Red Summer" of 1919.

There has been improvement in the Black total status since Garvey's day - a little here, a little there. There has been some breaches in the high white wall of segregation. But for Negroes in general, and for the Black Muslims in particular, these isolated improvements in the Black Man total status are not enough. These are the discouraging elements that contribute most to the "Muslim Mood". The aim for first class citizenship is the cause of such movements.

The Black Muslims believe that the day of the White Man has passed or soon will - why integrate with a dying man?

The Black Muslims are an intensly dedicated, tightly disciplined block of 100,000 American Blacks. Many Black people, not in the group follow their work with interest. They have organized businesses and have large real estate holdings.

Muslim Temples can be found in many of the large cities of the U.S. The temples attract more men than women. A Muslim minister stated their aims. "To get the white man's foot off my neck, his hand out of my pocket and his carcass off my back. To sleep in my own bed without fear and to look straight into his cold blue eyes and call his a liar every time he parts his lips".

The Muslims take drunks, convicts and dope addicts and make men out of them; Their reform can perhaps be attributed to the fact that the mass movement keeps them from returning to their old habits.

The Black Muslim movement will grow if total equality is not given the Black Man. They are the most talked about extremist group. They are dedicated to the establishment within the U.S. Black enclave. For 340 years the Black Man has been told to wait. Today, 340 years of slavery and second-class citizenship is exploding and causing reassessment of the policy of "who is my brother". There is general agreement among The American Black Man that the white has failed to demonstrate any real capacity for brotherhood and justice.

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Despite all this pressure, black students were still able to contain themselves. When the members of the administration moved out of their offices, and set up headquarters in the Sheraton Mount Royal and Chateau Champlain hotels, it became impossible to communicate with them. As a result, a peaceful, orderly and educational sit-in was staged in the computer center. In order to make the administration aware of the presence of black students, the latter had to suffer the inconvenience of living in the Computer Centre, while the Administration enjoyed the luxuries of expensive hotel suites.

**Students move towards a peaceful end**

After twelve days of frustration in the Computer Centre, these same students who are charged as being very violent, with the aid of their lawyers, made the initial step in reaching a peaceful settlement. An agreement was drawn up and signed by the students in which it was clearly stated, that two hours after the administration had signed the agreement everyone would be out of the Computer Centre. Mr. Schwartz, the Administration's lawyer assisted in drawing up the said agreement. In speaking on behalf of the Administration, Mr. Schwartz gave the students every assurance that in a matter of an hour or two, the agreement will be signed. He also confirmed that by one o'clock the following day, Dean O'Brien will drop the charges of **kidnapping and extortion** against the two students. Up to this date no one ever heard from Mr. Schwartz again, until when he appeared in court **to play his part in the interest of the Administration.** The racists who advised the administration not to sign the document, are the same brand of men as those who were organising the repressive measures against the black students.

In view of all these disappointments, and with all our hopes shattered, we were still able to conduct a peaceful sit-in. Yet brothers and sisters, these are the same students, who the administration choose to charge as criminals. What other group would ever be able to hold out peacefully under such adverse conditions? We must remember, that it is the Administration who should be charged with violence. I am sure you will agree with me, that this vicious circle of men should be the ones who should be worrying about facing **life imprisonment.** But when we consider the type of society in which we exist, we will fully realise why the criminals are exonerated and the victims are persecuted. September 2nd is only three weeks away, and we rely on everyone to do everything possible to see that justice be given to the students. I know we have your full support, and as proud black people you will not sit back and see your fellow black brothers and sisters treated as criminals when you know that the real criminals are out there discussing how to make you the next set to face **life imprisonment.**

*by Bro. Omowale*

# BULLETIN BOARD

(1) The Third World book store located at 70 Walton St., Toronto 2, Ontario and managed by Brother Leonard O. Johnston is now making arrangements to open such a store in the Montreal **area in the very near future.**

(2) The Federation of Catholic Charities, an all white institution seems to be searching desperately for a black member on their board. Mr. L. Conway, co-chairman has contacted at least one black person to fill one of fourteen vacancies. He thinks it would be a gesture to have a black member on the board of directors of this **lily white institute.**

(3) It has been learnt that many white owned record shops in the United States are refusing to sell records by sister Miriam Makeba (wife of Stolely Carmichael). Her records are also being played less and less on the air by many white radio stations. It is obvious that her marriage to Brother Stokely precipitated this type of racist action.

(4) Several weeks ago, the Antigua government sent letters to travel agents instructing them that Brother Stokely is a prohibited immigrant.

(5) Wantumi Bumboko, co-editor of "Uhuru" is getting married to sister Abiba on Saturday August 16th, 1969. We wish them both strength and courage to fulfil their roles as black people **in a white society.**

**INFORMATION**

(1) The "Soul Spirits", the teenager group of the N.C.C. is planning a camping trip to St. Georges de Brandon, Quebec this weekend, August 15th to August 17th, 1969. Anyone willing to lend their sleeping bags to the group please contact Jim Stephenson - 738-9278 or Clotelle Nurse - 681-5057

(2) The regular monthly meeting of the Black Citizenship Association will take place on Sunday August 17th at 4.00 p.m., in the Auditorium of the Union United Church, 3007 Delisle St.

Following the meeting a Canadian Summer supper will be served for a modest sum. The menu includes Baked ham, Potato Salad, Ice cream all for $1.25. Come and hear what your association is doing and **fraternize with your friends over supper.**

(3) The U.N.I.A. and Friends are sponsoring a bus excursion to Toronto on Friday August 29th, 1969. Fare will be $20.00 return. For more information call Mr. Tucker, 933-2017 or Miss Debbie Paris, 677-9848.

(4) Baseball Team needs sponsor. Call Bobby - 937-2472. We have a team with lots of potential.

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